لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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TABLIGH 1359—FEBRUARY 1980

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian, a village in India.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

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For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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EDITOR
M. G. AHMAD

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The Review of Religions

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Message of Hazrat Khalifatul Masih to the American Ahmadies

The Ahmadiyya Jamaats of the United States of America held their Annual Convention at St. Louis, from 31st August to 2nd September 1979. The following is the text of the message sent by Hazrat Khalifatul Masih III on the occasion.—(Editor)

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My Dear Brethern,

السلام علیکم ورحمة الله

On the occasion of the Annual Convention of the Jama'ats of the United States of America, I wish to draw your attention to the last Haj sermon delivered by our Holy Prophet Muhammad صلی اللہ علیہ وسلم . Mounted on a camel, he addressed the Muslims gathered in the plain of Arafat and gave them the greatest Charter of human dignity and honour. He declared:

> "O men, what I say to you, you should hear and remember. All Muslims are as brethern to

one another. All of you are equal. All men of whatever nation or tribe, and of whatever position are equal".

Then lifting his two hands the Prophet placed the fingers of one against the other and said:

"Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, nor any preference to claim over another. You are brothers"!

As you are aware, ninety years have passed since the Promised Messiah, established this Jama'at. I have often told you that the next century is the century of the triumph of Islam. The time is coming, it is very near, when the prophecy of the Promised Messiah will be fulfilled that 'nations shall drink from this fountain' and the people of all races, of all nations and of all countries shall submit themselves to the will of Allah and shall accept the message of Allah brought by the Holy Prophet Muhammad صلی اللہ علیہ وسلم. At that time the Ahmadies of all nations shall be required to observe the above-mentionod injunction of the Holy Prophet of Islam. I have often urged you to prepare yourselves so that you may be able to welcome the century of the triumph of Islam. But to welcome it in the true spirit it is necessary that we should follow the injunctions contained in the last sermon of the Holy Prophet of Islam and should always remember that every one who joins the Movement is our brother irrespective of his colour or nationality. So please be generous enough to bury old wrongs and let the old wounds heal with the comforting balm of the message of equality and brotherhood proclaimed by our Holy Prophet Muhammad صلی اللہ علیہ وسلم.

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Another thing to which I wish to draw your attention is the publication of the Holy Quran. As you must know a great scheme of publishing the Holy Quran at a wide scale is undertaken by the American Jama'ats. Today I wish to stress the importance of this scheme and ask you to participate in it whole-

heartedly by doing everythihg in your power to acquaint the people of America with the Holy Book, and also by studying it yourselves and pondering over it and by becoming an ideal Muslim through acting upon its commandments. I hope and pray that Allah may grant you the strength and the courage to become true Muslim. Ameen.

I always remember you—my American brothers—in my prayers. And I hope that you also pray to the Almighty Allah for the ultimate triumph of Islam. Please also pray that you be given the opportunity and the strength to serve Islam and Ahmadiyyat. Be ready to sacrifice your all in this cause. May Allah be with you always and watch over you and have mercy on you. Ameen.

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MIRZA NASIR AHMAD
Khalifatul Masih III

Message of Hazrat Khalifatul Masih to the Nigerian Ahmadies

The Jamaats of Nigeria held their Annual Conference on 23rd, 24th and 25th December, 1979. Following is the text of the message sent on the occassion by Hazrat Khalifatul Masih III.

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Dear Brethern,

السلام علیکم ورحمۃ اللہ

It is a matter of great pleasure to know that you are holding your Annual Conference on December Twenty Third, Twenty Fourth and Twentyfifth. May Allah bless this conference and its participants and make it a source for spreading Islam in Nigeria and the neighbouring countries. Ameen.

On this occasion I wish to draw your attention to the spiritual revolution that the Promised Messiah has brought about in the world. At the time of his advent, Islam and Muslims were passing through a period of extreme helplessness and decadence. Muslims were poor and ignorant. Political power and influence has deserted them. They were bankrupt and were suffering from a sense of frustation. They had lost even the will to rise and join the living nations of the world. Islam was attacked from all sides and there was no one to defend it. Christianity was the most bitter and the most active of Islam's enemies. Christian missionaries had gone out to all the countries of the world leading a bitter onslaught against Islam and Muslims. Christian political power and wealth were most eager to help them. Christianity was so confident of its victory that its missionaries had declared:

1. The continent of Africa was in their lap.
2. There would not be a single Muslim left in India.
3. The time had come to hoist the flag of Christianity over Kaaba.

And against all this the Promised Messiah was alone except for a few of his poor followers. They had no money, no power, no political influence. But God, who is the Lord of all the worlds was his Helper. And He had told him to proclaim that the days of Islam's triumph were at hand. He declared God had told him that: "All faiths shall perish except Islam and all weapons shall break except the heavenly weapon of Islam which shall neither break nor be blunted until it smashes the forces of darkness into smithereens. The time is close at hand when the pure unity of God, that even dwellers of deserts who were ignorant of all faiths feel in their hearts, will spread throughout the world".

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Since this was prophesized, the religious world has been completely changed. The continent of Africa, as you know better, instead of joining the ranks of Christianity is gathering under the banner of the Holy Prophet of Islam. In Pakistan and India the Christian Missionaires feel shy of even raw Ahmady youth. The wish of hoisting the Christian flag over Kaaba remains and shall ever remain a dream!

The signs of the fulfilment of these prophecies are daily becoming evident. The triumph of Islam over all other faiths is nearer than ever. But this lays a greater than ever responsibility on our shoulders. We should prepare ourselves and our children to welcome the century of victory and triumph of Islam. We should welcome it in a true spirit of humility and prostrate ourselves before God Almighty in gratitude and thankfulness. We should, now more than ever, try to lead our lives according to the tenets of Islam. We should try to bring up our children according to the teachings of the Holy Quran. So that when, in the century of the triumph of Islam, people enter its fold

in hosts, we may be able to serve as their teachers and guides.

It is for this reason that I have asked you, time and again, to study the Holy Quran and the books of the Promised Messiah, which are, infact, the commentary of Holy Book. So that you may truly understand Islamic teachings and lead your lives accordingly.

I have no need to remind you that I love you dearly and pray for you daily. May Allah bless you and your children. May He have mercy on you and grant you all that is good in this world and in the next. Ameen.

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MIRZA NASIR AHMAD,
Khalifatul Masih III

Rabwah : 12 12.1979

ISLAMIC ECONOMIC ORDER*

In my last sermon** I told you that Islam claims that the economic order which it presents to the world is the best and the most suitable of all other orders because it fulfils the requirements of Islamic prayer which the Holy Quran teaches us in detail.

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If we examine the subject fully and try to find out how the fundamentals of Quranic prayer are related to the economic order enunciated by Islam, the discussion will develop into a topic of great interest and importance.

The direction in the verse مخلصين لہ الدین about worshipping God with all sincerity refers to the first fundamental of Quranic prayer. It implies that we should not worship anybody except God and should not associate any other object with Him in the vast and intricate administration of the universe. Taking a lesson from the dim past and from the world situation as it exists today, we should not bring idols or humans into partnership with God or, for that matter, create a company of heavenly bodies or animals or beasts or insects or trees or stones to act as God's lieutenants or assistants in-charge of different departments. This is not all. God has also enjoined us not to depend upon our personal efforts, devices, and contrivances as to do so would be tantamount to replacing the Will of God or interfering with its operation.

Another connotation of the first fundamental of prayer is that we should look upon God as our sole Sustainer and Creator and should not associate these attributes with any other creature or entity. What is more, we should not consider those who apparently support us in our living or provide us with other advantages and benefits as our real sustainers or

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*A FRIDAY SERMON Delivered By Hazrat Khalifatul Masih III, on 9th of May, 1969, at Aqsa Mosque, Rabwah. Eng. by Mr. Ehsanullah.

**Published in the October, 1979 issue of the Review of Religions.

benefactors but merely as agents appointed by God for our evolution.

To sum up we should not set up different gods in opposition to the sole Creator of the universe nor associate any other creature or entity with Him as His partner or helper in the operation of the cosmic machine.

The Promised Messiah has pointed out with great lucidity that although different objects possess different properties, all of them in one form or another, manifest the attributes of God in relation to their particular activity or function. We might say that each property, quality or characteristic which an object displays is no more than a mirror reflecting the Will of God in its varied and numerous extensions. The Promised Messiah calls this process the Law of God because each object and entity by revealing its basic purpose fulfils the ultimate goal of life.

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The fundamentals of true prayer forming the crux of each directive which Islam issues are also present in its code of econmy. This means that the Islamic system of economy is based on the principles embodied in the attributes of God in such a way that it adequately brings out the power and glory of the Creator without creating an impression of outside help or interference. In short the Islamic order is grounded on the Law of God in essence and composition. I shall elucidate my point by concrete instances in the course of my discourse.

While the Islamic economic order reflects the Will of God in all its manifestations, the attribute which, in my opinion constitutes the main plank of the order is the undisputed supremacy of God over everything as the phrase رب العالمين suggests in its beautiful word-picture. It has the following connotation:

(a) As the Creator of the world, God has granted different powers and potentialities to each organism.

(b) The operation of these powers and potentialities has been limited in each individual.

(c) Facilities and resources have been created for the growth and development of each individual. In other words, God has placed the whole world at the disposal of man so that his physical and mental faculties may get necessary nourishment and reach their peak of perfection. It follows therefrom that if any man fails to receive the facilities and conveniences necessary for his normal growth and development he will be called a victim of his environment because he has been deprived of his legitimate share of gifts which he should have got from the common pool, under the Divine Plan.

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Under the Islamic economic order, man not only gets what is necessary and suitable for his general growth and progress but he is also denied those utilities and luxuries which he desires either independently to satisfy his animal urges or as a component part of the society he belongs to. The denial proceeds from the cardinal principle that any factor or tendency which hampers or is likely to hamper the growth and progress of man on the path of evolution should be eliminated like noxious weeds. I would even go so far as to assert that hindrances of this kind were not created for him and, therefore, to allow them to exercise their baneful influence on his body and mind would be to put the clock back.

Speaking broadly, the Islamic economic system does not lay down that man should get the barest essentials of life for his growth and development but directs that these necessities should be made available to him in the largest number to enable him to reach his target. On the whole, this side of social equilibrium does not go into the economic thinking of either Capitalism or Socialism. On the contrary, Islam has taken steps to protect the physical well-being of an individual as well as to stimulate his mental capacities. By this means, an effective machinery of reciprocal co-operation is brought into play with the result that the human system suffers no set-back in its

inherent functions of growth and development. The machinery is so organised that its anti-bodies reject the encroachment of everything which runs counter to its well-coordinated design. For example, sometimes illness becomes a stumbling-block to man's progress. It is true that illness is often brought about by negligence or by non-observance of health rules or by their deliberate violation. Notwithstanding these factors, when man does fall ill, the responsibility for his treatment and recovery is passed on to society under the Islamic system which incidentally not only undertakes to provide man with food, clothing, accommodation and similar other facilities but also everything else which he needs for the adequate growth and development of his powers and faculties. Not infrequently we notice that some students of high calibre fall into evil company and fail to reach their target. The Islamic order (which fulfils the economic as well as social needs of humanity both being intimately connected) lays down that the factor of uncongenial environment which interfers with the normal growth and development of a student should be removed and replaced by one suitable to his mental set-up. God has directed each unit of society to act on the principle of enlightened co-operation, regarding himself as an agent of God sent down on earth to create a society brimful with love and harmony.

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In school, parents can bear the normal expenses of a student up to a limit but no more. Despite this handicap, a student sometime manages to pass his matriculation in high division. But, unfortunately, he cannot opt for the medical course because of the limited resources of his parents. He is thus driven to take up the Humanities much against his wishes and in total disregard of his talent and aptitude. According to the Islamic order, this would be sheer injustice and cruelty. Since the student is cut out for the medical profession, he should get all possible facilities which he needs for the fulfilment of his legitimate aspirations.

In college, too, some students happen to be very intelligent

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and industrious but they cannot thrive physically because the food which they get is either insufficient or below standard. Under the Islamic order, it is our duty to chalk out a scientific dietary programme for each student according to his physical requirements and to aviod treating everybody on the same footing just as if the problem confronting the authorities was not to look to the progressive advancement of every unit but rather to give him no more than starvation diet for his survival. Now starvation diet cannot produce doctors and engineers who have to work harder than other students and need more calories of food in proportion to their total output. On the same anology, a farmer who ploughs the field from dawn till dusk may carry on by simply eating a few loaves but the same diet will be disastrous for a student who has to put in more intellectual endeavour than muscular labour for perhaps the same period but in totally different surroundings. Consequently, the diet which a student of medicine or engineering will require will be quite different from the rest of the student community. The Islamic order enjoins the management that the nature and quantity of diet should be fixed and distributed accordingly.

Once I was returning home from the College office. On the way, I met a college student whom I knew to be very intelligent and industrious. He looked very pale and there were dark spots on his face. I was shocked to find him in such a condition particularly as the university examination was only a few months off. For his poor health and general debility, I blamed myself because I honestly felt that I had failed to look after him properly. It is true that he got common food along with other boarders but that was not enough under the Islamic law. The thought became all the more painful when I recalled my decision allowing special quota of soybean only to those students who took part in boating and not to others who worked equally hard and needed additional nourishment. That was downright injustice. To rectify my error, I told the student that he should in future get soybean from me daily. The order was later extended to all other students falling in

his category. After a fortnight or so, I met him again and was agreeably surprised to see the change which the additional ration of protein had brought about in his appearance. The dark spots had totally vanished; there was a glow on his cheeks and his eyes sparkled with a new light. He of course passed the examination with distinction. Even otherwise he should have produced the same results but at a terrible cost. Pernicious anaemia and other diseases would have crippled him for life. The Islamic code does not aim only at the bare survival of such students but goes a step further and enjoins that they should get everything that is essential for their perfect growth and development. It also envisages the establishment of a machinery which will enable deserving students to go to university and carry on research work in different fields of their choice. This calls for screening on competitive basis.

On the whole the spirit of competition is a healthy device to select the best among the aspirants. While its utility cannot be denied in nation-building activities, it has also become an instrument of exploitation in anti-social and undemocratic pursuits. We should, therefore, discriminate between its two phases. Anyway, it is through competition that we can go forward and stand in line with those nations which have made remarkable progress in every branch of art, science and technology. The Islamic order by inculcating the right spirit of competition among its votaries will provide them with necessary paraphernalia to outstrip the advanced nations of today.

Let me sum up the cardinal principales underlying the economic order expounded by Islam. These are:

(a) God has created man and has given him different powers and capacities.

(b) As Creator, Nourisher and Sustainer of the world, God has placed suitable resources and facilities at the disposal of man. Conscquently every individual has equal right to their use and enjoyment,

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(c) Notwithstanding this arrangement an element of diversity comes to our notice when we find that men differ considerably in their physical strength and in their level of intelligence or what is known as I.Q. This difference is not intended to reward a person or to punish him. Its object is to put humanity on trial. If an individual acts according to the Will of God, never faltering in the pursuit of his goal or flinching in the face of pressure or temptation, he will certainly create a heavenly atmosphere for himself in this world as well as in the next.

If such differences did not exist ; if a person did not have administrative experience or business acumen, he could never become a multi-millionaire. To such potential multi-millionarire God says : "Go forth and develop your inborn faculties and start earning by legitimate means as much as you can". When he does so, God breaks his complacency with this directive ! "Now that you have earned five lacs by dint of your inborn intelligence and aptitude you should set apart three lacs from your total earnings for your needy compatriots to help them live a decent life. For you, two lacs will be sufficient".

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The production of wealth is also governed by the same over-riding formula which prescribes that every individual should get what he needs provided his necessities are reasonable, legitimate and constructive ; that proper ways and means are brought into operation for his physical, moral, mental and spiritual growth and development ; and that if for any reason, he cannot adequately supply the needs and requirements of his dependants, other members of society more fortunate than he, are enjoined to come to his rescue and extricate him from the quandary by restoring to him his share from the pool of wealth which God has alloted to them for safe keeping. The fact is that wealth is not the sole preserve of any particular person.

Owing to diversity in the Divine plan, it may pass into the hands of A, B, or C but each one of them is bound to contribute a share from it to the needs and exigencies of his less fortunate compatriots. Truly speaking it would be appropriate to call it restitution rather than contribution because the so-called tycoons are merely custodians and not owners of their wealth and property.

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Under the Islamic order, based as it is on the manifestation of God's attribute as the Nourisher and Sustainer of the world, there is no place for distinction proceeding from the incidentals of caste, creed or colour because these lie outside the concept of Divine beneficence which demands that everybody should get what he needs subject to the proviso described above. A confirmed rebel like Abu Jahal deserves to be looked after and protected in the same way as any other member of society, althongh the delinquent himself will have to render account for his misdeeds and transgressions sometimes in this world and sometimes in the next. That is a matter entirely between him and his Creator, but so far as Islam's economic philosophy is concerned his position vis-a-vis other members of society in the matter of food clothing etc., will remain unaffected. As agents of God, the Creator and Master of the universe, we should treat him as one of us in the wider connotation of the term.

Suppose there are three different persons. One is a blasphemer, another an idolator and a third an atheist. All of them are, no doubt, rebels in the eyes of God and will forfeit His grace. But God has nonetheless created the trio and given them certain powers and faculties. What is more, He has set up a network of necessary facilities and conveniences to enable them to reach normal growth and development. As members of the human race, it is our duty to contribute, whatever we can, to the achievement of this objective. The programme will consist of such items as physical training, moral instruction and spiritual regeneration and will know no distinc-

tion on any count. A son of an atheist or idolator who has the makings of an outstanding doctor or surgeon by reason of his high I. Q. will be treated on the same footing as the son of a Muslim, possessing the same intelligence and aptitude. Both will be entitled to receive from society everything which will be essential for their physical nourishment and intellectual orientation. When they get their medical degrees one will start his profession as an atheist and the other as a faithful servant of God. The difference in their faith will not act as a deadweight to their all embracing progress in society because Islamic order, being just and equitable, does not put up artificial barriers between man and man as some religions do. The great beauty about Islam is that it proposes to establish the Kingdom of God on earth in terms of God's beneficent role as the Nourisher and Sustainer of the Worlds. This concept does not allow any discrimination on extraneous factors. Wherever an individual lives, whatever his profession, nationality or religion, he will be looked upon as a unit of society entitled to help and guidance in his race for self-realization. To neglect him would be to defy the principle of universal co-operation.

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In short, the Islamic order is based on the four cardinal attributes of God as Nourisher and Sustainer of the Worlds, Most Gracious, Most Merciful and Master of the Day of Judgment. But the attribute which mostly makes itself felt is that of Nourisher and Sustainer of the Worlds. The question is why somebody who has more than others should part with the excess? This may be explained by the fact that God is the real Master of everything. Nobody has the right to claim ownership of mind or matter in any shape or form. Once this is conceded, the next attribute of God as Nourisher and Sustainer of the Worlds comes into play because the Master through His Will and Perfect Knowledge now directs who should be assisted and how and to what extent. Proceeding on this formula, a devout Muslim multi-millionaire seeks God's guidance as to how he should dis-

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tribute his wealth according to the Divine Plan. He takes only that much which God has permitted him to keep for himself and his dependants. In this way, he perceives the impact of God's sovereignty over the universe and moulds his life accordingly. After all, the wealth is not his but God's. The mere fact that he happens to be the custodian of his wealth does not entitle him to monopolize it or refuse to allot the prescribed share to others whom God has placed under his care and protection. The more he acts in conformity with the Quranic code, the more he realizes that man is created to fulfil his destiny by trying to evolve a society where every individual shall get his needs and requirements and that none shall claim precedence or superiority over his fellow beings by birth or position.

In examining the question of rights, we find two basic attributes of God at work in the universe. These form the pivot of the Islamic system of economy. As Nourisher and Sustainer and the Embodiment of Grace and Mercy, God has created necessary ways and means for the growth and development of man's powers and faculties and has put them at his disposal without any effort on his part. In fact, these bounties of God await the birth of every child. Thereafter, another phase of God's machinery begins to work. Alongside the bounties which might be called automatic and spontaneous, there are others which man gets in proportion to the labour he puts in. Here arises the principle of wages. God's economic order lays down the following conditions in this respect:

(a) Wages should be commensurate with labour.

(b) Wages should be given at fixed intervals.

(c) The giver should not carry the impression that he is doing some favour to the recipient.

(d) There should be no attempt on the part of the giver at harassing the recipient because of the latter's so-called inferior position.

(e) Payment of wages should be made as a matter of duty much in the same way as the borrower is bound to redeem

> the loan outstanding against him. Unfortunately some borrowers do not act in a gentlemanly way. Either they repay the loan grudgingly or they insult the lender by reminding the latter of their goodness in returning his money.

The Islamic order does not stop at the frontier of labour and wages. It goes further and works on another principle too—the principle of God's domination and sovereignty. Suppose an individual earns less than he needs and is not able to provide for the needs and necessities of his dependants out of his limited income although the latter also help him in his daily struggle. Should such a contingency arise, God directs a Muslim with better means at his disposal to make good the deficit in the budget of his poor compatriot who has failed to reach the target despite his honest efforts.

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Our analysis will show that the Islamic order differs both from the Capitalist and Socialist systems. To begin with, the over-riding factor of God's domination and sovereignty over the universe does not enter the concept of Capitalism. History tells us that the capitalist nations seized every opportunity to loot their victims in various ways, sometimes openly, sometimes surreptitiously like thieves in the dark hours of night. By this means, these self-styled benefactors of humanity enriched themselves at the cost of millions and millions who looked on helplessly while the exploiters were busy removing their riches. Socialism, despite some of its good points, cannot come up to the Islamic standard because the latter is a compendium of virtues and contains nothing which might clash with the concept of universal brotherhood. It takes care of human rights in every walk of life. On the other hand, Socialism does not offer such a guarantee. We know from history that when Bolshevism came to be established in Russia, the reactionaries ignored the rights of the capitalist class in toto although the latter had deprived the workers only a part of their rights. Normally, the reactionaries should have taken only that much

from the capitalists for distribution among the workers as would have been necessary to effect an equilibrium or something near it between the two classes. Unfortunately, this was not done. Not only were the capitalists looted and humiliated but they lost their lives too in the carnage that followed. Among the dead there were, no doubt, many who could have proved useful citizens by reason of their inborn capabilities.

God's will manifests itself in different ways. Sometimes God so ordains that things begin to move towards their objective in an aura of enthralling majesty like rays falling on a beautiful painting but sometimes He brings about situations in order to expose the ugliness and depravity of man's rebellious mind battening on the crumbs of morbid materialism. The latter phase of God's will swept through Russia in the Bolshevik Revolution, resulting in the death and disgrace of aristocracy in a manner which beggars description.

Islam does not countenance such acts of oppression and tyranny because it recognises no difference between a rich man and a poor man. Both are His creatures. One is as much entitled to the protecting arm of society for the enjoyment of his rights as the other because in the eyes of God, the Nourisher and Sustainer of the Worlds, everybody is equal. Unfortunately, neither Capitalism nor Socialsm can claim that it is bound to safeguard the rights of all, irrespective of their faith or ideology.

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You will, therefore, agree that the Islamic order presents a system of economy which is basically sound and efficient and fulfils the fundamental requirements of prayer. It manifests the attributes of God in the structure and working of society, establishes and strengthens the living truth of God's existence and activates the machinery which leads man to grasp the import of his destiny. In short, it is a charter of man's salvation and a ladder which takes him to his appointed goal.

Notwithstanding the fact that Islam alone furnishes the ideal code of economy, there are persons who through ignorance or othewise try to evolve new systems by stealing ideas from Islam and from other economic theories. This will not help them because the mixture of copper with gold will only debase the quality of the latter. The Islamic order might be likened to pure gold and other systems to copper, iron and other metals. These metals cannot compare Islam in beauty and utility.

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Let me conclude by repeating that the Islamic code establishes the true concept of God's unity by destroying all other adjuncts and props in opposition to His Will and by manifesting Divine attributes through the grand technique laid down for man's all-round development and perfection. No other economic system can present a formula so effective and far-reaching as the one propounded by Islam. The difference is readily explained. The Islamic system is perfect because it is based on the interpretation of God's attributes ; while all other systems are crude and experimental because they owe their origin to human intellect which by nature, is limited and pragmatic. No wonder that the protagonists of materialist philosophy, despite their high-sounding slogans of equality and brotherhood, have brought humanity to the brink of chaos and confusion.

The Impact of the International Conference on the Deliverance of Jesus from the Cross*

By B. A. Rafiq

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The Holy Quran states quite clearly that "they killed him not" but over the centuries, the idea began to evolve in Muslim minds that somebody else other than Jesus Christ was crucified on the Cross. The Christians held that death did take place on the Cross but that after three days, he rose from the dead. Jesus Christ was thus presented as God Incarnate who, through dying an accursed death on the Cross, died for the sins of mankind, thereby redeeming it of sins. The Jews could not reconcile the Old Testament teaching that one who dies an accursed death could he a prophet. The Promised Messiah elucidated the truth contained in the Holy Quran. Through careful research, he established beyond the shadow of a doubt that Jesus Christ did not die on the Cross, that his helpers resuscitated him and that he recovered from the ordeal of crucifixion. He then linked the travels of Jesus across the Middle East to Afghanistan and Kashmir in search of the lost tribes of Israel and identified the tomb which existed in Khanyar Street, Srinagar in Kashmir as the one where Jesus lay at rest, having accomplished his mission. This revolutionary discovery was highlighted in his book, JESUS IN INDIA, and many a Christian have accepted Islam on the basis of this research. The Promised Messiah repeatedly urged the Muslims to reject the bodily ascension of Jesus because in his death lay the secret of breaking of the strangle-hold of Christian dogma. One of the prophecies concerning the Promised Messiah states that he would be instrumental in breaking the Cross, and this renewed

* Held at the Commonwealth Institute, London on 2nd, 3rd and 4th of June 1978.

research into this subject did just that.

In 1977, there were not many people who had heard about the claims of the Ahmadiyya Movement, nor of its Founder, the Promised Messiah. In May that year, I had occasion to go to Pakistan and at a meeting with Hazrat Khalifatul Masih casually remarked that if a conference on this subject could be held, it could pave the way for success through the publicity that may engender from such a conference. Huzur expressed immediate approval of this scheme and it was under his guidance that a committee set up for this purpose worked dav and nigkt. In retrospect, the tremendous success of this conference is the direct product of his guidance and prayers.

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Around September, interest in the Holy Shroud of Turin, which is a piece of linen cloth in which it is said that Jesus's body was wrapped and which bears his image, increased and plans were made by the Christians to display publicly this cloth in April, shortly after Easter. It was therefore decided that our Conference should be held on 2nd, 3rd and 4th June, 1978 and preliminary announcements were made accordingly. For an undisclosed reason, the display of the Turin Shroud was deferred to September 1978, much to the distress of a film producer whose film, The Silent Witness, went for public screening in April, as scheduled originally.

Leading up to our International Conference, various publicity matter was prepared. Hazrat Chowdhry Zafrullah Khan wrote a book on "Deliverance From The Cross;" the Promised Messiah's book, "Jesus In India," was released as a new edition; Maulana J. D. Shams' masterpiece, "Where Did Jesus Die" was reprinted privately; the "Muslim Herald" printed a 96-pages special issue and from Rabwah and Qadian, several other books were reprinted, not to mention several pamphlets printed in thousands which were released well before the Conference. A special publicity consultant was hired for the job and numerous press conferences, private interviews for radio and Television broadcast, advertisement in the national

daily press like the "Times" newspapers, helped us to claim even before the Conferenee that it was a monumental success as far as publicity was concernd.

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In Britain alone, conference reports covered by such newspapers as the Daily Telegraph, Guardian, Daily Mail, Daily Mirror, The Sun, Evening News, Evening Standard, etc, all newspapers of great repute provided us with a coverage in total audited circulation of sixteen milllion, six hundred and fourteen thousand, five hundred and thirty six. Coverage in magazines like "The Sunday Telegraph," which ran a colour supplement with pictures of Huzur, the Jalsa Salana, the Tomb of Jesus and an interview with Sir Muhammad Zafrullah Khan, and the "Putney And Roehampton Herald," which edited a four page cover, exceeded one and a quarter million copies. Radio coverage with a total listening audience was nearly seventy million including a number of people who heard about it a number of times. Thus quite apart from the interesting exchange of letters to the editor, the total reading and listening audience is conservatively put at a figure of eighty seven million, six hundred and eighty seven thousand and seventy seven, some of them several times, as the total population of Britain is much less than that figure.

Apart from Britain, news coverage in the international press throughout Europe, including Italy, Mexico, Canada, USA, South America, etc, in some cases for which no reliable circulation figures exist, the estimate is conservatively put at seven million which figure excludes those who may have read about it through local Ahmadiyya Jama'ats all over the world. The BBC World Service goes to 30 broadcasting systems throughout the world and in addition there are minor listening areas in other common-wealth countries for which their estimate is a total in exceess of fifty million people. This gives a grand total of people reached by the campaign of early July 1978.

Never before in the history of Ahmadiyyat have so

many people heard about one single event. The prophecy "I Shall Cause Thy Message To Spread To The Corners Of The World" was magnanimously achieved through this conference. Television coverage on the Birmingham mid-day news service was also relayed in Israel the area were Jesus walked in his early part of his ministry. Unfortunately, space does not permit me to elaborate on the monumental publicity created by the conference ; suffice it to conclude with the remarks of our publicity consultant : "The campaign can therefore be considered to have far exceeded its original expectation and to have been extremely successful." Even our publicity consultant, a professional man, expressed amazement at the result. We, of course, were astounded, to say the least.

The three-day conference provided an ideal opportunity to present the Ahmadiyya point of view. An attractive exhibition had been set up in the foyer of the Commonwealth Institute with colour photographs of the Tomb, quotations and several books on the subject were displayed. Our books sold like hot cakes.

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A close-circuit televisien service helped in the relay of the proceedings of the conference where each session was packed. The first two days session were attended by some seven hundred people each. whereas when Huzur addressed it, the audience numbered some two thousand people. Speakers included orientalists, famous architects and leading historians, comparative religion research scholars, Ahmadies and non-Ahmadies and the standard of their speeches were excellent. Tape-recording of the proceedings are available in cassette form, manuscripts have been collated in book from and a 16 mm. sound film made by leading film company have together recorded as the events unfolded. A resolution was passed unanimously calling upon the government of India and "Unesco" to restore and preserve the Tomb in Khanyar Street.

The highlight of the Conference was the address delivered by Huzur at the final session on the third day. He declared

that the authenticity of the Turin Shroud was up to the Christians to determine. He summarised the claims of the Promised Messiah and stressed the Unity of God Almighty. He warned the West about a calamity which awaited it should it not mend its ways and accept Islam.

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The British Council of Churches issued a challenge to the Community to enter into unpublicised dialogue with it on the subject, heavily couched with apologies for its treatment of Islam. Huzur then officially responded to this by accepting the challenge and suggested that venues be chosen in leading capitals in the continents of Africa, Asia and America and even in Rome, thereby extending his invitation to the Roman Catholic denomination. His address was heralded as a tremendous success and the three diplomats present at the final session came forward to personally congratulate Huzur.

Yes, the International Conference was a great unparallelled success. The immediate fruit it yielded was the volume of publicity which surrounded it. It was this publicity which prompted the Church to issue a vain challenge. I have personally made numerous attempts to contact and remined the British Council of Churches, but as yet they have failed to respond. Is Christianity a sleeping giant that cannot be raised inspite of personal attempts at arousing it? Or is it dead? The longer this delay, the more suspect is the challenge issued by the British Council of Churches. My letter of 18th September was responded by a letter which denied receipt of previous correspondence and promised to contact me; upon further reminder, another letter of 18th October promised to contact me in "a few days time." As yet, no reply has been received. In fact, the letter of 18th September suggests that the British Council of Churches is looking for an expert on Islamics. It is not Islamics we seek; give us an expert on Christianity: we are perfectly satisfied with that. Or is it, as I fear it may well be, that the Church is scared stiff lest the

world finds out the truth and the bare afront caused to world religion by its precarious stand becomes manifest? Has, therefore, the Cross not been broken? By the looks of things, it has certainly wilted!

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Yes, again the Conference was a success. Those who attended the conference were truly impressed by the massive evidence piled up in favour of the Ahmadiyya treatise. People all over the world heard about it. On British television quizzes, people were asked which community believed that Jesus died a natural death and today lies buried in Kashmir. Sadly, the entrants did not know, but twenty five million additional people heard the answer: "The Ahmadis". Nearly 150 million people heard or read about Ahmadiyyat through our Conference. Indeed, this was one small step taken by the Jama'at, it was one giant step taken by the rest of mankind. It is too early yet to draw up a final balance sheet. The revolution Islam envisages will take some years yet, but the path for this has definitely been laid clear now. No longer has Christianity a leg to stand on—it is Islam now and forever. Christ is dead—he died a natural death, like all prophets of God. He can now rest in peace thanks to our Conference which was organised as an act of service to the whole of mankind.

Thus said the Holy Prophet——————

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1. Abdullah ibn Mas'ud relates that the Holy Prophet said: Truth guides to virtue and virtue guides to Paradise. A person persists in teling the truth till in the sight of Allah he is named Truthful. Lying leads to vice and vice leads to the Fire; and a person goes on lying till in the sight of Allah he is named a liar (Bokhari and Muslim).

2. Hasan ibn Ali relates that he learnt the following from the Holy Prophet: Leave alone that which involves thee in doubt and adhere to that which is free from doubt, for truth is comforting, falsehood is disturbing (Tirmidhi).

3. Abu Sufyan relates as part of his statement about Hiraclius that the latter asked him what does he (i.e. the Holy Prophet) teach you and Abu Sufyan said: He tell us: Worship Allah alone and do not associate anything with him and discard all that your ancestors said; and he commands us to observe Prayer, to tell the truth, to be chaste and to strengthen the ties of kinship (Bokhari and Muslim).

4. Sahl ibn Hunaif relates that the Holy Prophet said: He who supplicates Allah sincerely for martyrdom is raised by Him to the station of a martyr even if he should die in his bed (Muslim).

5. Abu Hurairah relates that the Holy Prophet said: One of the earlier Prophets went to war and proclaimed among his people that no one should accompany him who had made a contract of marriage with a woman whom he intends to bring home but has not yet brought her, nor anyone who has con-

structed the walls of a house but has not yet put a roof on them, nor anyone who has purchased ewes or she-camels carrying their young and is awaiting the season of lambing. Then he set out and approached the town that was his objective an hour or so before sunset and said to the sun: Thou art commissioned and I am also commissioned, and supplicated: Lord, hold it back for us; and it was held back till God gave him the victory. Then the spoils were collectod to be burnt as an offering but the fire would not consume them. Then he announced: Someone among you has embezzled a portion of the spoils, so now let one man from each tribe renew the covenant at my hands. In this process the hand of one man stuck to the hand of the Prophet and he announced: Someone of your tribe has been guilty of embezzlement; so now let each man of your tribe renew the covenant at my hands. In doing this the hands of two or three men stuck to the hand of the Prophet and he announced that one of them had been guilty of embezzlement. Upon this they produced a mass of gold like the head of a cow which was placed among the spoils and the fire consumed them. The Holy Prophet added: Spoils of war were not lawful for anyone before us. Allah made them lawful for us in view of our weakness and lack of means (Bokhari and Muslim).

6. Hakim ibn Hizam relates that the Holy Prophet said: A sale agreement is revocable till the buyer and seller part company. If they tell the truth and disclose everything relevant to the transaction, it becomes full of blessings for both of them; but if they speak falsely and conceal that which should be disclosed the blessing of the transaction is wiped out (Bokhari and Muslims).

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An Important Announcement for the year 1359 H.S. (1980 A.D.)

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At the Annual Gathering of 1949, Hazrat Khalifatul Masih II (may God be pleased with him) laid before the Community a comprehensive scheme regarding the Ahmadiyya Publications. To implement this scheme, The Fazle Umar Foundation has fixed five prizes of Rs. 2500/-eaeh. These prizes are awarded for works which fall under any one of the following broad categories of topics :

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Second Prize :

On any aspeot of Islamic forms of worship and Islamic moral ethics.

Third Prize :

History of Religion ; history of former prophets ; history of propagation of Islam in any country, history of the Ahmadiyya Movement ; Life story and character sketch of any companion of the Holy Prophet or any Hero of Islam, etc.

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from the Islamic point of view, the discussion must include comparison with the existing system) ; Research by Muslims in any branch of knowledge and their contribution to its development.

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Any literary topic not included in the above-mentioned categories of titles.

RULES AND CONDITIONS

1. These Prizes will be awarded annually. For this purpose, a year will be reckoned as from 1st January to 31st December.
2. Only those manuscripts will be included in the competition which are received in the Office of the Fazle Umar Foundation on or before 1st November in any year. Exception to this condition may be allowed under special circumstances.
3. It is important that the manuscript is original and unpublished.
4. The manuscript shall not be less than 20,000 words. (*a*) Two bound copies of the draft shall be submitted. Whilst submitting his article, the entrant should state clearly the category of the Prize (First, Second, etc.) under which entry falls. (*b*) The author should submit an outline of his thesis before undertaking the writing of his paper so that, the committee appointed for this purpose, can suggest essential modifications and improvements if necessary. (*c*) The author, in his thesis must include complete references quoting the author, the name of the book and the year of its publication. (*d*) It is permissible for an Arabic and an English scholar to jointly Produce a thesis in English which can be published in joint names.
5. Old Books shall not be eligible for consideration.
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be Final and binding and beyond appeal in any Court of Law.

(*a*) The thesis opproved for the grant of an award, will be suitably amended by the author in the light of remarks and comments made by the judges of the thesis before this is published. *b*) Such an amended copy will be submitted for record to the Foundation Office.

7. It is not at all a compulsive obligation to award all these prizes every year. If in any year entries do not measure upto the standard in any division, no award of prizes will be made that year.

8. The copy-right of the prize-winning thesis will belong to author, but the Foundation shall have the right to publish one-third of the thesis as its excerpt and if the author concerned does not publish his prize-winning work in three years the copy-right thereof shall pass on to the Foundation.

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9. (*a*) If the printing and publication of an article be under the consideration of the Foundation and its author insists on grant of suitable royalty, the Foundation shall give due regard to the request i.e. the payment of royalty, for the publication of a thesis is not outside the bounds of possibility.

(*b*) If a writer is not in a position to publish his thesis, and if its publication is, in the opinion of the Foundation in the interests of the Movement, the Foundation will make necessary arrangements. The authors shall submit at least two bound copies each of their works to the Office of Foundation.

10. It is upto an author to determine the category or division for his entry under any one of the above mentioned five categories of topics. He may however consult the Chairman of the Foundation in this behalf. The title of the approved thesis will be reconsidered before its publication for any possible amendment.

11. It is for the Chairman of the Foundation to decide as to which of the said categories covers an entry or whether it is not covered by any category and his decision in this respect shall be final and binding.

Secretary,

Fazl-e-Umar Foundation, Rabwah.

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